

THE BAPTIST REPORTER.

MAY, 1860.

THE BAPTISTS IN ST. HELENA.

THIS remarkable island, standing in solitary grandeur in the midst of the vast Atlantic Ocean, is chiefly celebrated as the final prison of that wonderful man who had so long agitated Europe; here, the wings of his boundless ambition being for ever clipped, Napoleon murmured, and fretted, and died.

But the island occupies an important position as a valuable watering place for vessels from Europe or America on their way to the eastern or southern parts of the world. And hence it is that many missionaries have paid it a passing visit. Among these, two of the Oriassa missionaries—Messrs. Bailey and Stubbins—have recently visited the island. On arriving in England, Mr. B., in his public addresses, detailed many interesting facts, and Mr. S. has kindly placed in our hands a volume,* from which we gather the facts that follow. They will doubtless afford pleasure to all the followers of the Saviour who peruse them.

* St. Helena and The Cape of Good Hope: or, Incidents in the Missionary Life of the Rev. James M'Gregor Bertram, of St. Helena. By Rev. Edwin F. Hatfield, D.D., Pastor of the Seventh Presbyterian Church in the City of New York. With an Introduction by Rev. Rev. George B. Cheever, D.D., Pastor of the Church of the Puritans, New York. Second Edition. New York: Published by Edward H. Fletcher, 141, Nassau Street.

JAMES M'GREGOR BERTRAM is a native of Scotland, and was born in 1806, near Edinburgh, and not far from the field of Preston Pans, where Charles Stuart defeated Sir John Cope in 1745, and where Col. Gardiner was killed. His father was a Presbyterian of the stern old school, and brought up his children in the faith of his ancestors. In 1809 his father removed to the neighbourhood of Dumfries. James, like other Scotch boys, had a good education, and then assisted his father as a cultivator of plants, seeds, and flowers. At eighteen he was sent to an elder brother in Manchester, where he regularly attended public worship, and in the course of the next year was converted to God.

Our space will not allow us to detail how, in 1835, he was first led to devote himself to the preaching of the word at the invitation of Mr. Aitken, then a popular yet eccentric preacher in Liverpool; but from that time he was actively engaged in various stations. In 1839 he was removed to Bristol, and after two years successful labour, his attention was directed to the subject of baptism.

"After a short season of inquiry, he concluded to offer himself as a

candidate for immersion; and with his wife, the Rev. Mr. Richardson (his colleague), and several others, he was accordingly immersed in the year 1838, by the Rev. John Bowes, of Dundee, without forfeiting, by this proceeding, his standing in the connection. He adopted mainly the views of the great Robert Hall, and a large portion of our baptist brethren in England, on the subject of church fellowship."

After labouring in this revival movement for nine years, the defection of its leader caused Mr. Bertram to consider the propriety of offering himself as a missionary to the heathen, a desire which he had long indulged.

In 1844, what appeared to be a providential intimation, in the offer of a free passage to the Cape of Good Hope, Mr. and Mrs. B., with their two youngest children, after some demur on the part of their friends, went out, almost "not knowing whither they went." Their eldest son remaining with a relative at Manchester.

The voyage was stormy, and there was great danger. The captain, his crew, and an old East India major going out to the Cape for his health, indulged in the most gross profanity. Mr. B. sought help from God in prayer, and, ere they reached the Cape, the captain, the major, and many of the crew were brought to serious reflection; and broken-hearted prayer took the place of bold blasphemy.

Arriving at the Cape, Mr. B. and his family left the ship, but not before the sailors, with tears, had entreated him to return and preach to them on board the vessel on the following sabbath.

Mr. Bertram was cordially welcomed at Cape Town by the venerable Dr. Philip and other christian ministers, and soon engaged in preaching on board the vessels and to the prisoners in the gaol, where

his energetic and fervent ministry was remarkably blessed. Several striking instances of conversion are recorded in the volume.

While pursuing these self-denying and useful efforts, Mr. B. heard that at Saldanha Bay, sixty miles off, nearly two hundred vessels were taking in cargoes of guano, the crews of which, together with hundreds of labourers on Malagas Island at the entrance of the bay, were in a most dreadful state of spiritual destitution. He went, and found the labourers in a state of wild revolt. No one dare go near the island. The men were mad with drink and desperately violent. At length, after many fearful refusals, Mr. B. persuaded two captains to go with him in one of their boats; when he boldly leaped ashore, told the men what he was, coaxed them to hear him preach, and ultimately succeeded in bringing them to order. For this daring and successful exploit he received a purse of gold and a silver cup from the shipmasters. The whole narrative is full of thrilling interest.

On returning to Cape Town Mr. B. found that a young man, then residing there, a native of St. Helena, who had been lately converted, was very anxious that a preacher of the gospel should be sent to the island, for the protestants there were not evangelical, and the papists were contemplating a mission. The design was approved, a subscription opened, and a free passage secured.

Mr. Bertram arrived in James' Town Bay on Monday, July 14, 1845. He was welcomed by the "four or five persons on the island who knew anything about a work of grace in their hearts, and they had met twice a week for the last six months to pray God to send them a missionary." One of these, Captain D. O'Connor, of the East India Company's service, had long stood

almost alone in his attachment to the gospel. Like Simeon he rejoiced, and in a few months departed in peace.

On landing "the house was shown in the town where Napoleon rested the first night after his landing. It is said to be the same that was occupied by the Duke of Wellington when, on his way to India, he passed some weeks on the island. Singularly enough, Wellington was, at the time of Buonaparte's arrival, in the occupation of one of the emperor's palaces. It is also said to have been owing to a suggestion of the Duke's, that St. Helena was chosen as the prison of Napoleon, the quick eye of the experienced soldier having discerned how admirably fortified it was by nature, and could be by art."

The missionary opened his commission by preaching on the next evening to about sixty persons, in the large dining-room of Mr. Morris, one of the friends, from Acts xvi. 14, 15. And again on Friday evening in the larger dwelling of Mrs. Janisch, the widow of the late Dutch consul.

The preaching of Mr. B. formed a striking contrast to that of the two English Episcopalian chaplains, and it appears to have immediately produced a favourable impression on the minds of many. We have not space to follow Mr. B. through the course of his abundant labours in various parts of the island, for he was instant in season and out of season in every sphere where an opening was presented. The Governor, Lieut.-Colonel Hamilton Trelawny, shewed him much kindness. A place for worship was fitted up for 300 hearers. His efforts to benefit the soldiers and the liberated negroes were greatly blessed. The word of the Lord had free course and was glorified.

"During the progress of this work of grace, in the early part of 1848,

the island was visited by the Rev. Jonathan Wade and his wife, missionaries of the 'American Baptist Board for Foreign Missions,' who had been labouring, since December, 1823, in connection with the now departed Judson, in Burmah. Their stay was prolonged, by the will of God, for the space of three months. Mr. Wade very gladly entered with Mr. Bertram into the delightful service of directing the awakened sinner to the Lamb of God; and greatly was his kind assistance prized. 'We witnessed,' he says, 'the first baptisms administered there. A church was established, and sixty believers were added to it during the three months of our stay with them.'

Very shortly after Mr. Bertram's arrival at St. Helena, he was called to sympathize with the late lamented Adoniram Judson, D.D., in a season of deep affliction. Dr. Judson, in consequence of the alarming state of his wife's health, had been induced to leave his field of labour and his three younger children in Burmah, and to accompany his sinking companion and their three elder children to his native land. They embarked on the "Paragon" for London, April 26th, 1845, about the time that Mr. Bertram arrived at Saldanha Bay. After a brief sojourn at the Mauritius, or Isle of France, of about three weeks, they hastened on their homeward way. Mrs. Judson continued to become more feeble, until the ship came to anchor, at a very early hour in the morning of the 1st of September, in the harbour of James' Town, when, at three o'clock, she closed her earthly pilgrimage. The affecting scenes that followed, are thus related by Mr. Bertram:—

"Early in the morning of the 1st of September, I received a note from Mr. Carrol, the American Consul of that island, informing me that a ship, named the *Sophia*

Walker, had dropped anchor in our bay, the previous night, and that she had on board two distinguished passengers, Mr. Judson and lady, with their three children; but, sad to state, since that brief period, Mrs. Judson had departed this life. He further stated, that Mr. Judson sent his christian regards to me, requesting that I would come on board, as he was very desirous to see me. I had heard of Mr. Judson long before, and had learned to think of him as one of the most noble heroes of the 'cross of Christ.' With a heart full of painful sympathy, I hastened to the vessel. As the boat in which I was, neared the floating house of death, I perceived several of the crew approaching the gangway. Deep sorrow was depicted on their countenances. The captain received me with a welcome, and, after a few touching hints, conducted me to the cabin, where I was, for the first time, introduced to Mr. Judson. He held out his hand; but, for a moment, his heart was too full for articulation. He looked pale and careworn. The bitter tears flowed down his cheeks in rapid succession, moistening his lips, as if seeking to find their way back again into that heart of sorrow whence they flowed. Such a touching scene I never witnessed before. With him stood his three small children, weeping, and refusing to be comforted, because she, whom they so dearly loved, was not. Mr. Judson soon regained his self-possession. He spoke to his afflicted children in the sweetest manner, and in the most consoling language a christian father's lips could utter, and then turning to me, said,

"O sir, she died in the Lord—so peacefully. I asked her, but a little before she died, if she loved the Saviour, and could trust her soul into his hands. She answered, 'Yes, O yes.' Come, Mr. Bertram, will you look at my love? She is

just like herself, lovely, even in death.'

"He led the way into the state-room, where lay the cold remains in which once dwelt the soul of her who had given and devoted to the Saviour's cause, her life, her all. Pleasant she was, indeed, even in death. A sweet smile of love seemed to rest on her countenance, as if heavenly grace had stamped it there. Mr. Judson stood at her head, and the children around her, weeping and sobbing. He kissed her cold forehead, again and again, bedewing it with tears. After a few moments, he said, 'My love suffered much before she died, but never murmured. Her sufferings are over. Yes, she is now in heaven. I did all for her myself; dressed, and laid her out myself. This was her own request. To me it was a painful duty; but God sustained me.'

"He then informed me that arrangements had been made for the funeral, which was to take place at four in the afternoon, and begged I would attend and conduct the religious services on board the vessel. I then left the ship and hastened on shore, to summon all my christian brethren to be in waiting on the wharf at half-past three o'clock. Returning to the vessel, I remained with Mr. Judson until afternoon. When the time for the religious service arrived, the captain called together all the friends who were on board, and all hands who could be spared from the ship. I then read a suitable portion of the Divine word, and gave a brief address—I trust from the Lord a word in season—and then we all knelt in prayer to the wise Disposer of every event. When the service was ended, we again visited the solemn state-room, to take a last look at the departed wife and missionary. The bereaved husband and weeping children fastened their eyes upon the loved remains, as if

they could have looked for ever. Weeping, kiss after kiss was imprinted on the cold forehead. The last look was taken, the last kiss imparted, and then all was hid from mortal vision, until the morning of the resurrection. The coffin was removed to the boat which was to convey it on shore. Other boats were connected with this, so arranged as to form a funeral procession—three going ahead, towing the one which contained the corpse, and moving forward with the heavy beatings of their oars, and another followed, in which were Mr. Judson and the three children, with the captain of the ship and myself as chief mourners. Our christian brethren and sisters were in a goodly number, with Mr. Carrol, the American consul, and his family, and some others of his friends, already waiting on the shore, to join the funeral procession. The body was then transferred from the boat to the bier, which was carried by a number of seamen. The pallbearers we selected from among our christian sisters. They were four in number, and chief women, viz. Mrs. Captain O'Connor, of the East India Company; Mrs. Janisch, widow of the late Dutch consul; Mrs. Torbett, of Napoleon's tomb; Mrs. Carrol, American consul's lady. Mr. Judson and myself walked first, leading one of the children; the captain next came, leading the other two; the American consul followed, with his friends; then our christian brethren and sisters, two and two: the whole numbering about one hundred persons. It is nearly half a mile from the landing to the burial ground, the way to which lies through the town. The inhabitants paid their respects by closing their shops. The street was considerably lined on either side with spectators, who all appeared to manifest a mournful sympathy with Mr. Judson and the dear children.

"On arriving at the grave, the Episcopal clergyman read the burial service of the Church of England. The body was then committed to its mother dust. Our christian brethren stood around the grave and sung a solemn hymn, selected for the occasion. During this service, as Mr. Judson stood supported by my arm, I felt his animal frame frequently ready to give way, particularly toward the last, when the coffin was about to be lowered into the grave. I could see him heaving his heart to God, for power from on high, to strengthen him. God heard his prayer, and held him up. All being now over, the christian friends began to withdraw; but Mr. Judson and the children appeared to linger, as if reluctant to leave the sacred spot. We left the remains of Mrs. Judson in one of the choicest spots of the burying ground—a banian tree spreading its branches over it, as if to guard the precious treasure which lay interred beneath its shade.

"We then conducted Mr. Judson and the children to the house of Mr. Thomas Alesworth, which stood adjacent to the burying ground. His large parlour was filled with christian friends. A prayer meeting was held. A goodly number engaged, each and all praying God for comfort and support to his dear servant and his children, in this their time of need. We all took tea together, and spent the remainder of the time in religious conversation, speaking much of Jesus and the resurrection. And now the time of Mr. Judson's departure drew nigh. The captain called, informing him that there was little time to spare, as the ship was to put out to sea that evening. Mr. Judson then arose and addressed us. He spoke with feelings of the highest gratitude of the Lord's goodness unto him, in sparing him the painful task of burying the

remains of his beloved wife in the restless deep; in bringing her to our island, and in giving her a christian burial, and surrounding him with so many kind friends, who had joined with him in paying the last tribute of respect to her, who to him had proved one of the best of wives, and the most devoted mother. He said he never could have thought God had so many who loved him on the island, and that he expected, when Mrs. Judson died, to have buried her with the assistance of a few seamen and a small number of sympathizing friends. He thanked us all from his very heart, in the name of the Lord, for our christian sympathy and kindness to him and his children, praying God to reward us a thousand fold, to bless us as a

christian church, and requested that we would follow him with our prayers, when on the mighty deep. He then gave Mr. Carrol and myself charge of the grave, and instructions concerning the headstone. He desired me often to give the hallowed spot, where lay the remains of his beloved wife, a friendly look, instead of himself, who would soon be far away from it; but should continue to visit it in the mournful remembrance of his spirit. We accompanied him to the ship, sorrowing with double sorrow, that we should see his face no more in the flesh. Bidding him God speed, we said the last farewell."

Here we must now stop. A few more pleasing facts will be given in our next.

Spiritual Cabinet.

HOW TO MEASURE A CHURCH.

CHURCHES are, in like manner, to be measured by their fruits. It is what they are, not what they believe; what they do, not what they profess, that constitutes their christianity. But it is supposed that to measure them thus would introduce a mischievous tendency among men—a tendency to looseness in religious views. What, I ask, is a church good for, except purity of life? And do you pretend that to judge it according to that standard will produce laxity in religious views? What is the husk good for except to hold the kernel of grain while it is growing? Churches and church regulations are only relative to the final end; and you will reach the final end better by saying that a man is a christian when he is a christian; and, ordinance or no ordinance, government or no government, doctrine or no doctrine, that man who manifests, in practical life,

love to God and love to man, is a christian—and not only a christian, but an *orthodox* christian. And he is your priest; or, if you doubt that he is your priest, he is your bishop; or, if you doubt that he is your bishop, he is your cardinal; or, if you doubt that he is your cardinal, he is your pope; or, if you doubt that he is your pope, he is your church! He is a light in this world; for I affirm that the grace of God in the soul epitomises all that God meant to establish in the world by the revelation to men of the Lord Jesus Christ.

And this truth relates not merely to the way of looking at the church, but also to the administration of the church. Christian brethren, we are in great danger of idolising things which Christ does not care anything about, and despising things which are dear to him. Suppose you had a deacon to elect, and two candi-

dates were brought before you, one of whom was not a self-seeker, was kind to the poor, was full of Christ's spirit, but was living in a two-story house—a thing which is always fatal to a man's standing in society; and the other of whom, blessed be God! owned a million of dollars—having been converted without suffering in his pocket—hired the best pew in the church, was liberal to the minister, and nourished him so that he dared not preach as much truth as he had formerly done, and “reflected great honour on the church”—and oh, what a good thing it is for a church to have members who reflect honour upon it!

Now that man is the strongest man in the church who brings the most of heaven into it. That is the best man whose heart has the strongest magnifying power, and through whom you can see most of God.

And this will interpret to you my understanding of the famous controversy as to broad churches and narrow churches, and old churches and new churches, with which the papers have been so filled of late. What is a broad church? I think that is a broad church which is broad enough to stand on the foundation of the Lord Jesus Christ. I think that is a broad church which is so broad that it can say, “If a man is true to the example of Jesus Christ, and follows it in his life, he is right.” I think that is a broad church which is broad enough to regard purity of heart and sweetness of life, and nothing else, as the essential evidences of piety. A broad church may accept other evidences if they are offered; but the church which demands that its members shall be living christians, is as broad as eternity. Vital godliness is all that any church need require. Other things are of minor importance to it. Men talk about liturgies; if they want liturgies let

them have them. And if they want robed priests, let them have them. And as to the colour of the robe, it is as good white as black, or black as white. It is not the dress that makes the man or the christian. It is impolite to interfere with churches in these things. The man who meddles with the private affairs of churches, is as bad a busy-body as the man who meddles with the private affairs of families or individuals. Let every church do as it pleases in respect to its modes of administration, and you do as you please in respect to yours. That is liberty enough. But let all churches, of whatever name, and under the arch of whatever creed they stand, join on this ground—that underneath everything else shall be christian love, and all the glorious fruits of christian love, and then we could hope to have a world's alliance worthy of the christian name.

The whole question of theology seems too simple to have made so much question. Every man who thinks, and who arranges his thoughts by their logical sympathies, will have a theology. Not to have one is evidence of the want of intellectual activity. The uses of this inevitable systematisation is another question. While we disdain and throw off the despotism of creeds, used not to inspire and foster religious thoughtfulness, but to limit and smother it, we yet recognise and insist upon the proper uses of religious statements of doctrine. They give fixedness to belief. They form a definite basis for instruction. And as shrubs and trees are planted on banks and along sand wastes to hold up the soil, so do definite statements stand along the forever washing and wearing edges of the feelings and fancies, and hold them to some permanent form. In a yet higher use, doctrines or authoritative facts are employed for the production of religious life. And

though they are not the only instruments divinely blessed, experience shows that they have been so powerful for good, that one should not lightly speak against them.

But, when theologies, or doctrines, or any other instruments, are, either by superstitious reverence, or by carelessness or formalism, put above piety and praised more than goodness, then the servant has usurped the place of the master. The end of the law is *love out of a pure heart*. All doctrine is itself to be tried by its power of producing *life*. When, in any of the ways in which God works upon the human heart, there manifestly appears the genuine life of love, no man is to dispute it for want of a doctrinal origin, nor is

he with worse folly to arrogate to dead doctrinal beliefs, unaccompanied by holiness and virtue of life, a superiority over goodness without doctrine. All theology is good for, is to make piety. And the end is always more important than the means. Piety is not to be judged by theology. Theology is, in a large way, to be judged by piety. We have no quarrel with creeds, systems, or theologies, except when they suppress or neglect holiness of heart and life. Our whole burning desire and the aim of our life are to awaken in men a real living piety; and we will use gladly whatever will produce that, and ever will fight whatever stands in its way.—*Henry Ward Beecher*.

Poetry.

HYMN BY MARTIN LUTHER.

TRANSLATED FROM THE GERMAN BY J. HARBOTTLE.

Supposed to be his first published Hymn.

Rejoice, dear Church of Christ, rejoice,
Your hearts with gladness bounding;
And all in one your cheerful voice,
With joy and love be sounding,
What gracious Heaven for man hath done,
That wondrous work of God's own Son,
How dearly He has bought us.

Beneath the devil's power I lay,
Fast bound in sin's dark ruin;
My guilt distressed me night and day,
While nature's course pursuing;
Fallen, I fell more deeply too,
Nor good in life or being knew,
My sin had so possessed me.

My good works earn'd me nought but woe;
They fill'd the awful measure;
My free-will hated God's just law,
'Twas dead to holy pleasure.
Despair confirm'd my misery,
Sure, nought but death remain'd for me,
To hell I must be sinking.

But God from long Eternity
With infinite compassion,
Beheld my soul in ruin lie,
And plann'd a great Salvation;
On me he turn'd his father-heart,
To Him it was no trifling part,
His best He let it cost Him.

He spake to his beloved Son;
" 'Tis now the time for favour;
Thou worthiest of my heart go down,
Become the sinner's Saviour;
Help out of sin's deep misery,
Let bitter death be slain by Thee,
And raise to life immortal."

The Son at once came down to earth,
To this command obedient,
Our Brother born—of virgin birth,
'Twas Wisdom's grand expedient;
His dignity conceal'd from men,
He shar'd out poverty and pain,
That He might conquer Satan.

To me He said, " Hold fast on me,
And all shall be successful;
I give myself entire for thee,
And I will for thee wrestle;
For I am thine and thou art mine,
With me thou shalt in glory shine,
The foe shall ne'er divide us.

My blood as water they shall pour,
My body sink in death,
For thee I suffer that dread hour;
Hold this in steadfast faith;
My life shall swallow death that day,
My innocence bear sin away,
Thus shall thy soul be happy.

Victorious then to heaven I'll soar,
And leave the world behind me;
There full of majesty and power,
My waiting saints shall find me!
The Spirit I from heaven impart,
Shall guide in truth and cheer the heart
Of every tried believer.

What I have promis'd, said and done,
That shall ye still be teaching:
That sinners may to God be won
By his own gospel-preaching.
Of men's traditions still beware,
They mar the treasure ye must share;
Oh keep it pure for ever!

[We give the above as forwarded to us. Some may take objection to one or two of the sentiments expressed, but we must not alter them.]

Reviews.

On Baptism: or, Who are to be baptized? and how? By Rev. Thomas Moore, of Margate. London: Judd & Glass.

This is a threepenny book, forming, it would appear, one of a series of "Scriptural Teaching for the Young." We guess Mr. Moore is an Independent; or, as he seems to prefer, a Congregationalist. He is free to take his choice. We are either, or both. But about baptism we differ from him entirely.

On carefully reading his little book, pencil in hand, we found so many startling assertions and illogical conclusions, that on looking it over again we find nearly every page marked with them; and what is worse, there are several strange misrepresentations of our mode of receiving candidates. On reading these we were driven to the conclusion that the writer must be some young man whose zeal has, in this case, exposed him to the charge of gross ignorance or bold presumption.

Indeed we wonder that any man, a minister especially, be he young or old, should, in these days of scriptural inquiry, so expose himself to severe animadversion for attempting to impose such wretched perversions of the Word of God upon the minds of the young. It is "too late," Mr. Moore, it is "too late" to make the attempt. Neither you nor Mr. Thorne, with our old friend Dr. Campbell to back you up, can now stop the onflowing conviction that baby baptism is nothing at all in the world, that it was invented by the papists for the purpose of making nations of christians, and is adopted by all national churches for the same purpose.

And hence it is that baptists, and none but baptists, can make a consistent stand

against the monstrous assumptions of state churches, founded on the presumption that they have made the people christians by what they call infant baptism. Baptists receive none to baptism but those who profess faith in the Lord Jesus. Hence their churches never can be national. In conversation with an Italian Jesuit, he triumphantly asked, "Who ever heard of a nation of baptists?" Our reply was, "That is your great blunder. You imagine christianity can be made to embrace nations, when it only comprehends individual believers." We regret that our Independent and Wesleyan brethren do not see this; and we wonder at their apparent inconsistency, for by thus upholding this anti-christian system they go theoretically in a directly opposite course to their own conduct, which practically is similar to that of the baptists, requiring faith before admission to fellowship.

We have denounced this book of Mr. Moore strongly, and it may be required of us to give proofs from its pages of its evil tendency. This we are quite prepared to do. At present we give the summary of Mr. Moore's "Conclusions." "That baptism is not the baptism of water, but the baptism of the Holy Ghost." Having said this, why does not Mr. Moore doff his gown—if, like a modern congregationalist, he wears one—give up public singing, and stated times of preaching, and join the Society of Friends at once!

Seriously, is it not pitiful that the solemn baptism of a believer in the Lord Jesus, of whose death and resurrection that baptism is neither more nor less than a striking figure, should have been perverted into an unmeaning ceremony, uncommanded of God, and profitless to man.

Correspondence.

THE REVIVAL IN SWEDEN.

By favour of the Rev. Mr. Culross, baptist minister, Stirling, we have received a copy of the letter we give below, addressed to Mr. Andrew Armstrong, Stirling:—

MY DEAR FRIEND,—Your kind letter of March 9th was duly received on Saturday last, containing a bill on London for £30 for the support of Roehlander as one of our Swedish missionaries; and I now sit down to express my gratitude to yourself and those friends who so kindly contributed to this object, believing that this service will be accepted by the Saviour and bring forth fruit to his glory, accompanied, as I have no doubt it will be, by the prayers of the donors. The effectual fervent prayer of a righteous man availeth much. I have written to brother Roehlander, and expect his reply soon, which I will send you. With regard to the work of the Lord in Sweden, I am happy to inform you that we still have fresh tokens of the Divine blessing accompanying our labours. Gracious seasons of revival are experienced in various parts of our country, and the labours of some of our colporteurs have been blessed in an extraordinary manner. One of our colporteurs labouring in the far north, from Haparanda to Pitea, gives an account of a precious revival in that region—souls being awakened and converted almost every day, and the work is still going on. From a long and interesting report, I can only make a few extracts. He says, "On the 28th of January last I arrived at Haparanda. On that evening four persons met to pray for this dark region. It being the King's name's day, the whole town was out, with music and dancing, and other sports, and this continued on Sunday. On Sunday and Monday I preached to only from 20 to 30 persons. Still the few believers continued in prayer. I had almost made up my mind to leave the place, but the friends urged me to remain. On the 31st I went to Tornea, in the Russian territory, hoping to hold a meeting there, but no one dared to open a house for me to preach in. In the afternoon I returned to Haparanda and preached to about

eighty persons, and the presence of the Lord was manifested—a number of young persons were awakened. The following day I preached again to about 120. The word of the Lord was accompanied with unusual power; sinners were bathed in tears, while the children of God were filled with joy. The few praying souls had besought the Lord that he would send a hungering and a thirsting among the people to hear his word, and he heard their prayers. The people came in such numbers that we had to procure a larger house. A widow who had recently been converted, offered us a large saloon which had been used as a dancing-school. Here I preached twice a day to large congregations, 500 being present in the evening, while many had to leave from want of room. Many have believed in the Saviour, who are now praising him for his unspeakable love. I have conversed with many, who have said, 'I have never experienced such joy in my life.' On a second visit to this place in February, the same brother says, "The people assembled in great numbers, and the hours of each day were spent in preaching, praying, and family visits, as in almost every house there were seeking and rejoicing souls. On the 26th, before I left, there were 600 persons present at the meeting, and many were obliged to go home for want of room. In this place I organized a sabbath-school of a hundred scholars; several of these were believers in the Son of God. On the morning of the 27th I had a farewell meeting. It was an affecting scene; all wept, and the question of all was, 'When will you come again, dear brother? Come soon.' The same day I started for the south. Fifteen persons in sledges followed me to the end of my journey—twenty-eight miles—to Lower Kalix, where I preached in the evening to about 150 persons. The next day I preached twice to congregations of 400. It was very affecting to see so many weeping over their sins, and praying for repentance towards God and faith towards the Lord Jesus Christ. I travelled in the afternoon ten miles farther, to Nesbyen, where the people were anxiously waiting my arrival." Many

Items of interest might be added to this, but my time will not permit. I will only mention that a spirit of prayer unusual in this country has been awakened in many places. In the province of Neuque special prayer meetings are held in nearly all the baptist churches; in the town of Orebro our brethren have daily prayer meetings. In some places revivals have been the fruits of prayer meetings alone. In one family living in the country five persons were awakened to a sense of their lost condition at the hour of midnight without any human instrumentality, the remainder of the night being spent by them in crying for mercy.

I intend being in England early in May, and, if my time permits, I may visit Scotland. My principal object in going is to solicit aid to liquidate debts on meeting houses, of which we have very few, and very little means for erecting others. My labours at home render it very inconvenient for me to undertake such a journey, but necessity compels me to do it. The gold and silver are the Lord's, and though the most of his people are poor, yet, when he will, he can open some secret spring or treasure-house to supply the wants of his servants.

ANDREW WINNIE.

Stockholm, March 23, 1860.

Christian Activity.

PREACHING IN A LONDON THEATRE.

We have several times referred to the engagement of Theatres for public preaching. This plan was extensively adopted in London during the past winter, and with promising prospects of ultimate success.

A popular writer, who, in order to furnish himself with materials for his life-like sketches, appears to be in the habit of visiting all imaginable and unimaginable places, went, a few weeks ago, to the large Victoria Theatre at Hoxton. He made two visits in order to describe a contrast—the first on a Saturday evening, when more than 2,000 of the lowest class were present. He went again on the next evening to hear preaching there; for this is one of the places opened during the past winter in London for that purpose. He describes, in his own peculiar style, the pantomime and melo-drama on Saturday; and then the preaching scene on Sunday, when nearly as many more were present, nearly 1500 being in the pit, and every part well filled; the green curtain was down, and about thirty gentlemen and a few ladies were seated on the stage on each side of the preacher. We have only space for a few of his remarks on the character of the preaching. He says:—

“A very difficult thing,” I thought, when the discourse began, “to speak appropriately to so large an audience, and to speak with tact. Without it better not to speak at all. Infinitely

better, to read the New Testament well, and to let *that* speak. In this congregation there is indubitably one pulse; but I doubt if any power short of genius can touch it as one, and make it answer as one.”

All slangs and twangs are objectionable everywhere, but the slang and twang of the conventicle—as bad in its way as that of the House of Commons, and nothing worse can be said of it—should be studiously avoided under such circumstances as I describe. The avoidance was not complete on this occasion.

But, in respect of the large christianity of his general tone; of his renunciation of all priestly authority; of his earnest and reiterated assurance to the people that the commonest among them could work out their own salvation if they would, by simply, lovingly, and dutifully following Our Saviour, and that they needed the mediation of no erring man; in these particulars, this gentleman deserved all praise. Nothing could be better than the spirit, or the plain emphatic words of his discourse in these respects. And it was a most significant and encouraging circumstance that whenever he struck that chord, or whenever he described anything which Christ himself had done, the array of faces before him was very much more earnest, and very much more expressive of emotion, than at any other time.

And now, I am brought to the fact, that the lowest part of the audience of the previous night, *was not there*. There

is no doubt of it. There was no such thing in that building, that Sunday evening. I have been told since, that the lowest part of the audience of the Victoria Theatre, decidedly and unquestionably stayed away. When I first took my seat and looked at the house, my surprise at the change in its occupants was as great as my disappointment. To the most respectable class of the previous evening, was added a greater number of respectable strangers attracted by curiosity, and drafts from the regular congregations of various chapels. It was impossible to fail in identifying the character of these last, and they were very numerous. I came out in a strong slow tide of them from the boxes. Indeed, while the discourse was in progress, the respectable character of the auditory was so manifest in their appearance, that when the minister addressed a supposed 'outcast,' one really felt a little impatient of it, as a figure of speech not justified by anything the eye could discover.

The time appointed for the conclusion of the proceedings was eight o'clock. The address having lasted until full that time, and it being the custom to conclude with a hymn, the preacher intimated in a few sensible words that the clock had struck the hour, and that those who desired to go before the hymn was sung could go now without giving offence. No one stirred. The hymn was then sung, in good time and tune and unison, and its effect was very striking. A comprehensive benevolent prayer dismissed the throng, and in seven or eight minutes there was nothing left in the theatre but a light cloud of dust.

That these Sunday meetings in theatres are good things I do not doubt. Nor do I doubt that they will work lower and lower down in the social scale, if those who preside over them will be very careful on two heads: firstly, not to disparage the places in which they speak, or the intelligence of their hearers; secondly, not to set themselves in antagonism to the natural inborn desire of the mass of mankind to recreate themselves and to be amused.

There is a third head, taking precedence of all others, to which my remarks on the discourse I have heard, have tended. In the New Testament there is the most beautiful and affecting history conceivable by man, and there are the terse models for all prayer and for all

preaching. As to the models, imitate them, Sunday preachers—else why are they there, consider? As to the history, tell it. Some people cannot read, some people will not read, many people (this especially holds among the young and ignorant) find it hard to pursue the verse form in which the book is presented to them, and imagine those breaks imply gaps, and want of continuity. Help them over that first stumbling-block, by setting forth the history in narrative, with no fear of exhausting it. You will never preach so well, you will never move them so profoundly, you will never send them away with half so much to think of. Which is the better interest: Christ's choice of twelve poor men to help in those merciful wonders among the poor and rejected; or the pious bullying of a whole Union-full of paupers? What is your changed philosopher to wretched me, peeping in at the door out of the mind of the streets and of my life, when you have the widow's son to tell me about, the ruler's daughter, the other figure at the door when the brother of the two sisters was dead, and one of two ran to the mourner, crying, 'The Master is come and calleth for thee'?—Let the preacher who will thoroughly forget himself and remember no individuality but one, and no eloquence but one, stand up before four thousand men and women at the Britannia Theatre any Sunday night, recounting that narrative to them as fellow-creatures, and he shall see a sight!"

These remarks are, upon the whole, suitable and proper. As we read them, we could not help lamenting that the writer—supposed to be CHARLES DICKENS—had expended his high genius and his vast powers of description, during the best of his days, in depicting low scenes of vice and vulgarity. He talks here of "the slang and twang of the conventional." Why, who has given us more contemptible "slang," raked up from the lowest haunts of London life than he? We greatly fear that the general tendency of his fascinating writings has been to drag down rather than lift up the young men of England. It is enough to make an angel weep to see the powers which his God has given to such a man, alienated from the great design of their bestowment, and desecrated, by such a use of them, to the vain purpose of securing for himself a questionable popularity.

Revivals and Awakenings.

IN IRELAND.

A MINISTER in Ireland relates the following remarkable incident:—

"A Roman Catholic female, the wife of a collier, who formerly wrought in a colliery in this neighbourhood, has greatly interested us. After the decease of her husband, she, with her daughter, a child of eight years of age, came to lodge in the house of a truly christian woman, who attends on my ministry. This person had three children living with her, who came to our sabbath school. One of them had recently died. The name of the roman catholic was M. H., and that of the person with whom she lived, E. H. The former was a very zealous adherent of the church of Rome. After she came to reside with E. H., the subject of religion was occasionally introduced, and the former endeavoured, with a good deal of warmth, to maintain her peculiar tenets. But she was addicted to profane swearing to an awful extent, greatly to the offence and grief of E. H. She repeatedly spoke to the roman catholic woman respecting her wicked practice, but without effect. At length E. H. told her that she must remove from her house, as she could not bear that such wicked expressions as she used should be uttered in the hearing of herself and children. The woman then begged that E. H. would not insist on her removal, and she would try to avoid what gave her offence. Before this person and her daughter came to reside at her house, E. H. had used to gather her children around her every night, and pray with them. She could not attend to this in her kitchen, as she had formerly done, from the presence of the roman catholic and her daughter; she therefore retired with her children to a room, night after night, and there prayed with and for them. The curiosity of the romanist was excited, as to what could be the object of E. H. in taking her children every night into her private apartment about the same hour. One night she went softly to the door of the chamber, and heard E. H. pouring out her soul for herself and dear children. The roman catholic was deeply impressed with what she heard. Each

night as E. H. and her children retired to her room, the roman catholic went to the door of the apartment to listen. At length she begged that E. H. and her children would remain in the kitchen, and pray with her and her little girl. E. H. did so. The woman also requested to have the scriptures read to her. This also was done. Divine light began to penetrate the dark recesses of her soul. What a change appeared in her deportment! She left off her profane swearing. Formerly, when my reader called at the house, and was about to read and pray, she would go out. This she did the first, the second, and third time that he visited the house after she came there. But now she hailed the entrance of the reader with delight, listened attentively to the reading of Holy Scripture, and joined devoutly in prayer. Her health began to decline; and she died in the month of October. I visited her repeatedly; conversed and prayed with her. She renounced all dependence on her works for salvation, and rested solely on the merits of Jesus Christ. In fact, she not only became a thorough convert from popery, but a genuine disciple of the Lord Jesus. On the day before she died I visited her, and found her relying unreservedly on the work of Christ for salvation. On the sabbath but one before her departure out of this life, her brother-in-law had called to see her. Surprised to find her so ill, he inquired if she had sent for the priest? She said, 'No.' 'Then,' said he, 'I'll send him to you.' She replied that he need not, for when she wanted, she herself would send for him. In the afternoon of the same day, the priest was seen coming towards the house; and E. H. told M. H. that the priest was coming. The dying woman said, 'Lord, give me wisdom and strength!' The priest entered, and sat down by her. 'You are very ill,' said he; 'why did you not send for me sooner?' 'I did not send for you even now,' she replied. 'What!' said he, 'I know your face; you are one of my flock.' 'I once did belong to you, but not now; I want no priest but Jesus Christ.'

More conversation followed between

the priest and the dying woman. At length, he offered a shilling to her. 'No,' said she; 'I don't want either your services or your money.' He then desired to have her little girl to bring her up in his religion. This the mother most firmly refused; and desired that she might be educated in the protestant faith. After the priest had gone, I visited her, and said, 'I am glad that the priest had an opportunity of seeing you, that he might hear from your own lips that you had no wish for him. Besides, some pretend to renounce popery till the priest comes, and then, through fear, they hearken to him.' 'H,' said she, 'he had put a bayonet to my breast, I should not have yielded to him.' As I found she was in dread of another such visit, and was a good deal annoyed by roman catholics, I told her I would not suffer them to annoy her any more. So I went to a near neighbour, a protestant, and a powerful man as regards bodily strength. 'Now,' said I to him, 'keep watch upon that house, and suffer no one to disturb the dying woman.' This was done. As she was anxious about her little girl, lest she should be torn away by roman catholics after her death, I promised I should see that she was de-

livered up to the guardians to whom she had entrusted her; and I added, 'Be not uneasy about a resting place for your poor body; you shall have that in a burying-ground, and I will see that you are decently interred.' She peacefully breathed her last, and fell asleep in Jesus. Some of the roman catholics of the neighbourhood threatened to take away her corpse by force, and bury it according to the rites of their church. As I was apprehensive this might be attempted on the way to interment, the protestants of the neighbourhood attended the funeral, and the romanists did not interfere. We interred the mortal remains of Margaret Hughes in the burying ground at our chapel. On the following Lord's-day I endeavoured to improve the solemn event to a large congregation. Several attempts were made to take away the child from E. H. One was made by the priest, in a most determined manner; another by a brother of the little girl, who had nearly succeeded in carrying her off; a third was made by a stranger, who had enticed her away from the house, but she was rescued. She is now under the care of the Protestant Orphan Society, and attends a protestant school."

Narratives and Anecdotes.

LORD ELGIN'S VISIT TO JAPAN.*

HAD Marco Polo, in August, 1292, come back from his grave, Captain Sherard Osborn conjectures that the old traveller would have been pleased to find that we did not, like his foolish countrymen, smile with incredulity at his wondrous tale; but the captain adds, that Marco Polo would also have been astonished to learn that, after a lapse of five centuries and a half, Europe knew very little more of Japan than he did, when, in the year 1295, he pointed to the eastern margin of the Yellow Sea, and said to his incredulous compatriots, "There is a great island there named Zipangu," peopled by a highly civilized and wealthy race, who had rolled back the tide of Tartar conquest in the days of Kublai Khan. No

single individual had done more than Sherard Osborn himself to enlarge the special horizon of Marco Polo's discoveries. The Chinese war was then over, and China itself was open to the enterprise of the missionary, traveller, or merchant, when, as a consequence, the opportunity seemed to have arrived for breaking the seal of the Japanese empire and opening it also to the view of the 19th century. The Portuguese and the Dutch had for the most part kept their knowledge of its contents, limited as it was by their rivalry, to themselves, and the Russians and Americans had been tampering with its envelope with special views of their own; but now it was inferred that the time was come for Great Britain—which, with the co-operation of France, had opened the Yang-tai-Keang and the "Central Land"—to participate in the Japanese privileges

* From a Notice of *A Cruise in Japanese Waters*, by Captain Sherard Osborn, C.B., &c. Blackwood.

conceded to the United States. Accordingly the Earl of Elgin embarked in Captain Osborn's *Furious*, and in company with another steam frigate the *Retribution*, the gunboat *Lee*, and the yacht *Emperor*, at the close of July proceeded to the Japanese shores, as a political experiment, and almost as an exploring party on a voyage of maritime discovery.

Information on the geography of Japan was in reality scant, even taking into account Kæmpfer and Siebold and the recent American expedition; and the valley of 450 miles of deep water between China and Japan was a wide and desert highway—"a very lonely sea." Not only did the expedition encounter no vessel in its track, but (excepting flying fish) there was a remarkable dearth of animal life, whether fish or bird, where, from proximity to land, it would have been natural it should have been the reverse. A tract of loneliness and silence, as we infer from Captain Osborn's description, thus serves to secrete the populous and interesting empire, which the "Ambassadors," as all the English party were afterward termed, reached on the afternoon of the 2d of August, 1858. Our countrymen first sighted the rocks of Miaco-Sima, or "the Ases' ears," a group of rocky but picturesque islets, the outposts of Japan in this direction, and at once they welcomed the difference from the familiar coasts of China. Passing on they soon entered the charming series of channels leading through islands to Nangasaki. These islands "looked like pieces of land detached from the best parts of the south coast of England." Their outline was marked and picturesque, clothed, wherever a tree could hang or find holding ground, with the handsome pine peculiar to the country. Villages and richly cultivated gardens nestled in every nook, and flowers as well as fruit trees, were exceedingly plentiful. On the other hand, an extraordinary number of batteries covered every landing place, and the "Ambassadors" regretted to see such formidable preparations as their own pacific squadron approached.

They had come, indeed, on a complimentary errand, to present a yacht from our Queen to the Japanese Emperor, and, incidentally, they hoped to induce that potentate to make the treaty which they afterwards obtained. The latter

achievement looked difficult in the face of a clause in the former Stirling Treaty which runs as follows—7th Art. "When this convention shall have been ratified, no high officer coming to Japan shall alter it." But Sherard Osborn, sinking the fame of the exploits in which he had borne part, says that they relied on an old treaty of peace and amity between the Emperor of Japan and our James I., dated as far back as 1613, by which rights of intercourse, commerce, and such like were secured to us for ever. Two centuries and a half had elapsed since this treaty was signed, but what was this petty interval in the records of countries such as Japan and China? It was natural, and accordant with Oriental notions that our Ambassadors should adhere to the privileges secured by Captain Saris, of the good ship *Clove*, of London, and discreet as well as natural that they should steam on in happy indifference to any treaties made by Admiral Stirling, and others subsequently. The Japanese officials—guards, scribes, reporters, &c., clustered at their advent, and one of these even tried to wave them back to China with his fan. But these officers no longer perform *baki-kari*, or in other words disembowel themselves, rather than survive the disgrace of admitting foreigners, and so the Ambassadors anchored off Nangasaki without this anatomical protest.

The harbour of Nangasaki is described by Captain Osborn as a striking scene, and in its natural features as a beautiful combination of sea and land. Green trees and flowery gardens, "the prettiest *châteaux* out of Switzerland," and half-naked Japanese, gravely fanning down their emotions at the sight of the new comers, were the first objects fixed by Captain Osborn's photography. Soon, very soon, the officials were on board—"jolly, good-natured looking fellows," with pockets full of paper, pens, and ink—and, then—"how they interrogated us!—what was the ships name, our name, the Ambassador's titles—everybody's name and age—everybody's rank and business—what did we want—whither were we going—whence did we come—how many ships were coming—where was our admiral." And then all these questions had to be answered over again in duplicate to another boat full of reporters, who tumbled up the ladder and went *seriatim* through the same course

of inquiry as their predecessors. The Ambassadors thus made their first acquaintance with the double entry system of the Japanese Government, by which one functionary is usually set to check another in their official proceedings. After the reporters came a two-sworded official—two swords in Japan, like two epaulettes in Europe, indicating an officer of some standing, and this functionary, through a Japanese interpreter, who spoke English remarkably well, introduced himself as a "chief officer" who had an official communication to make. Of course, he was decanted gingerly, so as not to disturb his Japanese crust.

"Would he sit down—would he be pleased to unbosom himself? Could he not see the Ambassador? Impossible! What! 'a chief officer' communicate with an Ambassador!" The ceremonialists of the quarter-deck were truly horrified at this rash request. "The chief officer must be simply insane; did he couple the representative of the Majesty of Great Britain with some superintendent of trade?" The chief officer apologized; he was very properly shocked at the proposition he had made; he saw his error; and, what was more to the Britisher's purpose, the Ambassador assumed a size and importance in his eyes which it would have been difficult to have realized.

This official upon his retirement sent a complimentary present of a pig and pumpkins, after which the officers and some of Lord Elgin's Staff took the opportunity of visiting Nangasaki and its suburb, the island of Decima, to which the Dutch traders were formerly restricted. Here they were at once struck by the tasteful construction of the Japanese houses, the neatness of their gardens, the cleanliness, contented aspect, civility, and engaging manners of the inhabitants. The women and children were especially noted for their grace and "pretty ways," and the Japanese taste in dress and manufactures were approvingly contrasted with "the vulgar colouring and tinsel work so common in China." The Japanese wares in the Bazaar of Decima, their microscopes, telescopes, clocks, and *papier-maché* articles of all kinds were not only admired, but eagerly purchased by our countrymen. "The prices were so ridiculously small" that you could buy a telescope for 5s. which would be priced at Portsmouth at £5, and a table clock, which "it would

have been difficult to know from one of Mr. Dent's best," and which for its beautiful workmanship, would have been an ornament anywhere, was appraised at the modest price of £8. "One day's observations," says Captain Osborn, "led us to the conclusion which every day in Japan confirmed—that the people inhabiting it are a very remarkable race, and destined, by God's help, to play an important rôle in the future history of this remote quarter of the globe." Their artistic intelligence, and manufacturing aptitudes seemed extraordinary to men familiarized even with the products of Chinese ingenuity. Their social superiority was as manifest in the higher *status* accorded to woman, "who there asserts her right to be treated as a rational being, quite as well able to take care of herself as the sterner sex." It is true that in their scrupulous cleanliness the sex somewhat departed from Western notions of propriety as to the time and place of their ablutions, and did not forego their tubs of water in the open air on account of the unsolicited influx of hairy-faced strangers. But, as a compensation for this exhibitional tendency, both men and women are a fine race.

As some one in England had "by accident" directed that the complimentary yacht should be presented at Yedo, Lord Elgin, after receiving a visit from the Lieutenant-Governor of Nangasaki, availed himself of that excuse for proceeding thither immediately. The expedition, therefore, quitted Nangasaki on August 5, 1858, and after encountering a storm, and vainly seeking shelter in the harbour of Simoda, experiencing a slight shock of earthquake, to which the Japanese islands are frequently subject, and making friendly acquaintance with the American Consul at Simoda, left the latter place on the 12th of August for the Japanese capital. The Governor of Simoda tried to ship an official on board the *Furious*, but somehow or other the revolutions of the steamer's paddles kept her clear of this inconvenience:—

"The Japanese authorities were evidently determined, if official obstructiveness could stop us, to leave no effort untried to do so. Even in the open sea between Vries Volcano and the entrance of Yedo Gulf, two guard-boats succeeded in throwing themselves in our track. At first the officer of the watch innocently believed them to be fishermen, and dreaming of turbot and mackerel, edged towards

the boats, favouring the Japanese manoeuvre. When almost under the ships bows, up went the little square flags, and out popped upon the deck of each boat a two-sworded official, who steadying himself against the excessive motion by placing his legs wide apart, waved frantically for the Furious to stop. The officer of the watch had directions to be perfectly deaf and blind for the next five minutes. The ship gave a sheer, and went clear of the boats by a few yards; they might as well have requested the volcano behind them to cease smoking, as to yell for us to stop. Stop, indeed! why, the old ship knew as well as we did that the wind was fair and Yedo right ahead, and this accounts for her incivility to Japanese guard-boats, and her playful kickup of the heels as she went through the water at a nine-knot speed. The last we saw of the two officers was that one poor man performed a somersault, as his boat dived into a sea; and a somersault with two swords by his side, a queer cut hat tied on literally to his nose, a shirt as stiff as if cut out of paper, and very baggy trousers, must be a feat not voluntarily gone through; while the other officer, who wisely had himself supported by two boatmen, continued to wave his arms, like an insane semaphore, so long as we looked at him. Poor fellows! we too knew what it was to suffer in performance of orders, and, giving them our hearty sympathy, we left these worthies to find their way back to their shores. By nine o'clock we were fairly entering the limits of the Gulf of Yedo, and the freshening gale rendered our speed little short of ten miles an hour. It was a glorious panorama past which we were rapidly sailing, and the exhilarating effect of its influence upon all of us, combined with a delicious climate and invigorating breeze, was visible in the glistening eye and cheerful looks of the officers and men, who crowded to gaze upon the picture that unfolded itself before us. The scenery was neither Indian nor Chinese, and presented more of the feature of a land within the temperate, than of one touching the torrid zone. The lower and nearer portions of the shores of the Gulf resembled strongly some of the most picturesque spots in our own dear islands; yet we have no gulf in Britain upon such a scale as that of Yedo. Take the fairest portion of the coast of Devonshire and all the shores of the Isle of Wight, form with their com-

bined beauty a gulf 45 miles long, and varying in width from 10 to 30. In every nook and valley, as well as along every sandy bay, place pretty towns and villages, cut out all brick-and-plaster villas with Corinthian porticoes, and introduce the neatest chalets Switzerland ever produced; strew the bright sea with quaint vessels and picturesque boats, and you will have the foreground of the picture. For background, scatter to the eastward the finest scenery our Highlands of Scotland can afford; leave the blue and purple tints untouched, as well as the pine tree and mountain ash. Far back, 50 miles off, on the western side of the Gulf, amid masses of snowy clouds and streams of golden mist, let a lofty mountain range be seen, and at its centre rear a magnificent cone, the beautiful Fusi-hama the 'Matchless Mountain' of Japan—and then, perhaps the reader can in some way picture to his mind's eye the beauties of the Gulf of Yedo, in the loveliness of that bright day when it first gladdened our sight."

At this stage the expedition are described as encountering "one startling novelty after another—huge batteries, big enough to delight the Czar Nicholas, temples, the Imperial Palace, Yedo itself curving round the bay—all for the first time looked upon from the decks of a foreign man of war." On anchoring, a cloud of Government boats and reporters closed in upon them, the latter having to make up for lost way, but rather inclined to laugh than otherwise at the impediments to their functions. Yedo itself was found to be fortified and embanked against the sea rollers consequent upon earthquakes, and to be nearly a square city, each side of which was seven miles long. In no capital has more care been taken to preserve fine open spaces, especially round the palaces of the Emperor and Princes, which latter reside in the capital with a sort of feudal retinue. Temples and tea-houses abound, the temples decently maintained, and the tea-houses provided with every attraction for a socially disposed population. In short, Yedo is "one of the largest capitals in the world," and, according to Captain Osborn's description, one of the most agreeable. Perhaps on account of its numerous charms as a place of residence, it has been wisely secreted from the eyes of European annexationists.

Baptisms.

FOREIGN.

INDIA, Delhi.—From the *Oriental Baptist* for March, just arrived, we quote:—“A letter has just been received from Mr. Smith, dated Feb. 15th, from which we extract the following statements. Mr. Smith says:—‘In the month of January, I had the pleasure of baptising sixteen. Many who were apparently anxious for baptism have been kept back by persecution. I have no doubt this will be overruled for good eventually as there is no slackening in the attendance at our meetings, and thus the men are only becoming more mature and better fitted to adorn the Gospel. We have, I trust, too strong a hold on the people for any permanent check to be experienced. On the 3rd of Feb. we had a most interesting service at Paranakilla, old Delhi. Brother Bhagwan was ordained pastor of the little church God has called together there: they consist of forty-six members, all males, and there is every hope of their becoming a strong church now that they have got a suitable pastor.’ The native christian community now amounts to one hundred, when only twelve months ago there was not a single member—this alone ought to excite our gratitude; but I am happy to state that hundreds are desirous to be baptized, and have offered themselves for admission into our church; but are held in probation under a course of instruction. The mission here has been strengthened recently by the removal from Agra of Mr. Broadway, and Mr. P., who was lately connected with the Wesleyan body.”

List of Baptisms at Delhi, 1859.

2nd June	1 Native, 1 European.
30th ditto	2 ditto.
10th July	5 ditto.
4th September ..	2 ditto.
23rd October ...	2 ditto.
24th ditto	10 ditto.
30th ditto	9 ditto.
3rd November ..	2 ditto.
6th ditto	3 ditto.
13th ditto	20 ditto.
21st ditto	21 ditto.
1st December ..	1 ditto.
4th ditto	8 ditto, 2 Europeans.
11th ditto	3 ditto.

89 Natives, 3 Europeans.

DOMESTIC.

KETTERING.—We had an interesting service on Wednesday evening, March 28th, when Mr. Mursell immersed nine believers in the Lord Jesus—five males and four females. One was the wife of one of the last baptized; one a young person from Mrs. Mursell's Bible class; another was from our sabbath school. One who had been a member of an independent church, had been in a back-sliding state for several years, but having returned to the Shepherd and Bishop of souls, he now desired to be buried with his Lord in baptism, that he might rise with him to newness of life. Three others were members of an Independent church, but having been led to see this to be the Scriptural mode, they took this opportunity of obeying their Lord's command. On the 8th of April, that being the last sabbath in which Divine worship could be held in our old chapel, special services were held, and collections made in aid of the funds of the new chapel, which is to be commenced immediately. And on Wednesday evening the last service was held, when Mr. Mursell baptized one young female. E. W.

HUNTINGDON.—*Baptism of an Independent Minister.*—A very large congregation assembled together on Good Friday evening to hear the address, and to witness the baptism, of the Rev. W. Morris. For several years Mr. M. has laboured successfully in this town, and a number of people have gathered round him, worshipping in the Institution Hall, and supporting him as their minister. For some time Mr. M. had been so thoroughly convinced that the immersion of believers was the New Testament ordinance of baptism, that his duty to Christ, and his peace of mind, required him thus to follow his Master through the baptismal stream. After a very lucid address Mr. M., with eleven others, was baptized by the Rev. C. Clarke, B.A., minister of the place. A considerable number of Mr. Morris's people have decided to follow his example.

MALTON, Yorkshire.—On Lord's-day evening, March 25th, our pastor, Mr. B. Shakespeare, baptized two disciples of the Saviour, in the presence of a large and attentive congregation.

SAFFRON WALDEN, Upper Meeting.—On the first Lord's-day morning in March, in the presence of a very large and attentive audience, and after a discourse from John xiv. 15, 16, our pastor, Mr. Gillson, baptized fourteen candidates upon a profession of their repentance towards God and faith in our Lord Jesus Christ. Amongst them was our pastor's eldest daughter, who, with five others, are teachers in our sabbath school. These, with the exception of one who retains her connection with the Primitive Methodists, were welcomed to the Lord's table on the afternoon of the same day. On the evening of Wednesday, March 28th, three others followed the example, and put on a public profession of Christ, in his or appointed way, and were received into the church on the following sabbath. C. N.

SUPBURY, Suffolk.—I mentioned in my last report that a good work was going on amongst us; we thought we saw the dawning of better days, and thank God our expectations have not been disappointed; several have declared themselves on the Lord's side, and we have yet a goodly number of inquirers. On Wednesday evening, March 28, six were baptized; and on April 18 five more obeyed their Lord in this ordinance. May they all be faithful unto death.

G. B.

OSWESTRY.—Our Welsh brethren opened the large commodious room which they have engaged for public worship on March 18th. In the afternoon, after a sermon on baptism by Mr. D. Hughes, in Welsh, Mr. Parry gave a short address in English, and then immersed six believers in the name of the Lord Jesus. Several others are waiting the same privilege. Our brethren now number thirty-seven members. May the Lord continue to smile upon them. E. J.

COSELEY, Providence Chapel.—On Thursday evening, Mar. 22, Mr. Maurice, after preaching from "Thy vows are upon me, O God," Psalm lvi. 12, baptized four young followers of the Saviour on a profession of their faith in him. One referred her first impressions to a sermon by Mr. M. on the evening of the first sabbath of the new year, and two were teachers. W. F.

DARRENFEN, Monmouthshire.—On sabbath afternoon, April 1st, Mr. Williams, the pastor, immersed twelve believers in Jesus. G. L. H.

GENERAL BAPTISTS.—At what is called the Easter Conference of the Midland Churches, held at Sutton Bonington, near Loughborough, a much larger number was reported as baptized than at any former meeting. Many candidates were also waiting for that ordinance. The chapel in this village was crowded with ministers, representatives, and friends. The vicar kindly granted the use of the large National School-room for dinner and tea, which was provided by the friends at Sutton. Mr. Cholerton, of Coalville, preached in the morning, and a missionary meeting was held in the evening.

CONISTON, near Ambleside, Lancashire.

—Our pastor, Mr. John Myers, baptized four disciples of Christ on March 25, and four more on April 1st. One of the latter is 76 years of age. During the whole of the service she appeared to be very happy. When she was following the minister into the water she put her hands together, looked up, and said,

"I the chief of sinners am,
But Jesus died for me."

She is now rejoicing in God her Saviour, and says that she has more comfort now than she ever enjoyed in this world before. J. M.

BURWELL, Cambs.—On the morning of Lord's-day, April 8, eight women and two men were baptized in the river, in the presence of 1000 spectators, whose behaviour was unexceptionable. Among the candidates were both young and old; the youngest being just over 20 years, the oldest 78. It was better than argument to witness their happy demeanour. Mr. Hynard has been much encouraged in gratuitously serving the cause of Christ among this poor people. J. S.

MARKET DRAYTON.—Mr. Burroughs, our minister, baptized three believers on the evening of the first Lord's-day in April. The first had been a "Primitive" preacher, the second a member of the Wesleyans, and the third of the Established Church. The congregation was large, and attentive to what was said on the importance of scriptural baptism. G. M.

ABERSTYCHAN, Monmouthshire. English.—On sabbath evening, March 25th, Mr. S. Price, after preaching from the words, "Whatsoever he saith unto you, do it," immersed five followers of the Lamb, in the presence of a crowded and attentive audience.

STAFFORD.—I have much pleasure in reporting that on Lord's-day, April 15, our pastor, Mr. Keen, immersed into the names of the Blessed Three two young disciples, on a profession of their repentance toward God and faith in the Lord Jesus Christ. It was a very solemn and impressive service, and we hope that the Holy Spirit is working in the hearts of others, for we have several more waiting for admission by baptism. May the word of the Lord have free course and be glorified everywhere! J. L.

PADHAM, Lancashire.—Mr. R. Brown, our pastor, after a discourse on baptism, immersed five believers on the first sabbath in April. Two were a man and his wife who had held Unitarian sentiments, but who, on reading the New Testament with candour, and an earnest desire to know the truth, had been led by the Spirit to believe in Jesus as a Divine Saviour. Another was the wife of a member, and the other two were from the sabbath school. These were all added.

A. B. B.

BOMFORD, Essex.—Three months having now closed since Mr. Gibbs accepted the pastorate of the church in this town, we rejoice to state that the Head of the church has blessed his labours amongst us. On March 28th ten were baptized and added to the church. The service was solemn and impressive. Several others are now earnestly saying, "Lord, what wilt thou have me to do?"

B. D.

LIVERPOOL, Stanhope Street. Welsh Baptists.—The ordinance of believers' baptism was again administered here, by one of our deacons, Mr. E. Bowen, on Lord's-day evening, March 18th; when five believers thus made a profession of their faith in the adorable Son of God, in the presence of a large and attentive congregation. May they continue faithful unto the end! Others are inquiring for the "good old way."

D. R.

NEWPORT, Isle of Wight.—Twelve believers were baptized on the last sabbath in February, by Mr. Jennings. One was a member of the Church of England, and still remains in the establishment; another was a son of one of the deacons.

A. H. S.

LEANWENARTH, Monmouthshire.—Our pastor, Mr. Johns, baptized sixteen candidates, March 25th, several of whom were from the sabbath school.

G. L. H.

NECTON, Norfolk.—Since Mr. Kingdon came here in January, our congregations are increased. Many who did not attend any place of worship now come regularly. We had ten members of our Temperance Society four months ago, we have now 200, and the publicans are grumbling at the loss of their customers. On April 8, Mr. K. baptized four candidates, two of whom had been Primitives; another, a young man, was obliged to leave his situation for thus professing his attachment to the Saviour. These were all added, before many spectators.

R. W. P.

[We thank Mr. P. for his information. The tracts will now be forwarded.]

BEDALE, Yorkshire.—During last month (March) we baptized thirty-one, eighteen of whom were young men; and on the first Lord's-day in April we received them at the Lord's-table. About fifty others profess to have found peace through faith in the once crucified Saviour; several of whom have applied for baptism and fellowship; so, if all is well, we shall soon have to report more additions. We have had a glorious revival here, which is still going on, and if you think it worth while I will send you some account of it.

[We shall be glad to hear of it.]

YEOVIL.—Six disciples of Jesus were baptized, April 5, by Mr. R. James, after an appropriate sermon by Mr. S. Manning, of Frome, from "What mean ye by this service?" Among the candidates was the last of the eight daughters of the late beloved pastor of this church, the Rev. J. M. Chapman. Another pleasing instance of the faithfulness of God, that he will be a "Father to the fatherless."

ASHBY-DE-LA-ZOUCH.—Eight disciples of the Lord Jesus were baptized by Mr. Thomas Orchard, after a discourse by Mr. Gray, the pastor, on the first sabbath morning in April. The chapel was very full; and in the afternoon the Lord's Supper was administered at Packington, when the candidates were received, and a large number of members sat down.

TORQUAY.—We had a baptismal service on the first sabbath in April, when our pastor, Mr. Kings, immersed ten believers, mostly young people. We are thankful that the faithful ministry of our pastor is much blessed. Our place of worship is too small for our increasing congregation, and we are contemplating a further enlargement.

R. F.

EBBVA VALE, Monmouthshire.—We had the pleasure of seeing four willing converts baptized by our pastor, Mr. W. J. Godson, on a profession of their faith in Jesus Christ, on Lord's-day, April 8th: making thirty baptized by Mr. G. since he came amongst us a year ago. Five also have been restored and three received during the same period. One of the candidates was a young girl from our sabbath school, whose parents are Wesleyans. J. J.

SWANWICK, Derbyshire.—On sabbath evening, March 18th, the ordinance of baptism was administered here. The candidates were five in number, three of whom were from the Methodists. We had a very large congregation, who listened attentively to a discourse from the words, "And he baptized him." The sermon was preached and the ordinance administered by Mr. Bayly of Newark.

LONDON, Kingsgate, Holborn.—From an interesting report, presented at the fifty-second anniversary of the sabbath schools at this place, March 6, we gather from among many other pleasing facts, that five of the scholars had been baptized and received during the past year, and that twenty-one of the teachers are members of the church.

READING, King's Road.—On Thursday evening, March 29, our minister, Mr. Aldis, had the pleasure of baptizing two males and four females; the two former have been members of Independent churches, but will now worship with us. One of the females is a Primitive Methodist, and will continue with that people.

E. M.

PAISLEY, Storie Street.—Elder Mitchell baptized three disciples of Jesus on the first Lord's-day in April, and on the following sabbath two more thus obeyed their Lord. On the next sabbath Mr. Ellis baptized one more follower of the Lamb. Three of these were from the sabbath school. A. C.

FARINGDON, Berks.—Mr. A. Major baptized four candidates on Lord's-day, April 8th, after preaching from Numbers xiv. 24, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it."

ISLEHAM.—Mr. T. Mee, pastor of the General Baptist church at this place, had the pleasure of baptizing ten followers of the Saviour on Lord's-day, April 8th.

GREAT ELLINGHAM, Norfolk.—Our pastor, Mr. G. Williams, after an impressive discourse, baptized four believers in Jesus on sabbath evening, March 26th. Two of these were young disciples. The congregation was large, and much interested in the service. I hope to be able to report again soon. C. H. H.

HOLBEACH.—Our pastor, Mr. Cotton, after preaching on the example of Christ in the observance of baptism, baptized a young female, March 18. Illness prevented her from obeying this command at a former baptism. T. D. R.

WALES.

Preteigne, Radnorshire.—We had the pleasure of witnessing the baptism of upwards of thirty candidates, male and female, on Lord's-day, March 25. Some of these were far advanced in the journey of life, and others were just setting out. The ordinance was administered by our pastor, Mr. Davies, after an impressive discourse to a very large assemblage. If God permit we intend shortly to baptize again, as we have yet a large number inquiring the way for Zion. We rejoice to state that the Lord's work is going on prosperously in our midst, and the sphere of its happy influence is rapidly extending. Very frequently are we invited by humble penitents to hear from them what God has done for their souls. To his great Name alone be ascribed all the glory! "O Lord, revive thy work." "Hearken and do, defer not for thy own sake, O my God!" D. G.

Conbridge, Glamorganshire.—We have had several baptismal services this year. In January, eight were baptized; in February, six; and in April, eight. One of those in April was a young man from the Calvinistic Methodists, who from reading the New Testament was convinced that it was unscriptural to sprinkle babies and call it christian baptism. We have had much opposition, but it has done us no harm, for we have many more before the church, and shall soon baptize again. Many of the churches around here have had large additions by baptism. W. N.

Pembrokeshire.—One believer in the Saviour was baptized at *Richston Bridge*, by Mr. Walker, March 25. In answer to your inquiry in a former number, I beg to state that this place is in the above county, and is a station of the church at Sandyhaven. J. R.

Cardiff, Bethany.—Mr. Tilly immersed seven males and seven females, April 1st. One was the husband of a member, and another the daughter of a member; while several of the others had been first brought to serious reflection and decision through attending the united revival prayer meetings, held at the Town Hall every Saturday evening. They were all added to the church.

J. J.

Cardiff, Bethel.—We have also shared in the good work of grace which has been enjoyed here. Our pastor, Mr. Howe, has baptized several times during the past few months, viz.—five in Jan., five in Feb., and five in March. We have more candidates for April. We rejoice to read the gratifying reports you give us monthly in the *Reporter*. I may just add that we are making a strong effort to remove our debt of £600 this year. Last evening we had a meeting, when above £200 was promised.

G. S. S.

Canton, near Cardiff, Hope Chapel.—On Thursday evening, March 22nd, Mr. Nightingale, from Staffordshire, preached in the Welsh Baptist chapel, Canton, which was kindly lent for the occasion, after which Mr. Josephus Bailey, minister of Hope Chapel, immersed two males and three females. One of the females had suffered much from the opposition of her husband, who had never made any objection to her attending a place of worship so long as she went as a hearer only. But he was strongly opposed to her making a personal profession of religion; and her desire to live a holy life, and bring up her children in the way that they should go, greatly annoyed him. He did not wish his house to be turned into a Bethel, and declared that if she persisted in her determination it would cause a separation. And yet it was evident that he was very unhappy. He had no peace. He was like the troubled sea which cannot rest. At length he could hold out no longer, but made a full confession of his great sin. First asking forgiveness of his wife, he then told of the fearful conflict which had been going on for some time in his own mind, how he had struggled against convictions, being unwilling to let the world go. But it was no use, he could resist no longer, and now desired to give himself to the Lord and to his people. Having expressed a wish to be baptized with his wife his request was granted. They were baptized

together, and on the same day, with the other candidates, were added to the church. What wonders can Divine grace perform!

J. J.

Mr. Josephus Bailey, the new pastor at Hope Chapel, has also furnished us with many interesting details, some of which appeared in our last, and some, from other correspondents, we have given above. We shall be glad to hear from Mr. B. on any future occasion, wishing him in the mean time the largest success in his new sphere of labour.

Tongwynlais, Glamorganshire.—Our venerable pastor, Mr. David Jones, baptized twelve in the autumn of 1859, not reported; and in January, nine; in Feb., ten; and in March, nineteen; making fifty in all; and we have nearly thirty more candidates. Blessed be God!

T. T.

Brooknockshire.—Mr. G. Llewellyn baptized four at Ramak on the first sabbath in April, and five at Erwood on the next sabbath.

Abergale, North Wales.—Two sisters were baptized here in the river Gole, on March 11, by Mr. Mervis of Rhyl. E. J.

J. E. L. has sent us the following summary of baptisms, in North Wales, copied from the *Greal*, a Welsh periodical, for March. They were mostly in January and February:—*Porthmadog*, four by Mr. Evans—*Dolgellall*, five by Mr. Morgan; one his own son—*Llangollen*, three by Mr. Priehard—*Dolmelynllyn*, two by Mr. Morgan—*Llanfair*, two by Mr. Roberts—*Llangernaw*, eleven by Mr. Roberts—*Llandudno*, six by Mr. Jones—*Glynceiriog*, nineteen by Mr. D. Jones—*Pencarn, Carmel*, thirty-six by Mr. T. Hughes, and nearly one hundred more before the church—*Bala*, two by Mr. J. Jones—*St. Clears*, seventeen by Mr. B. Williams—*Beaumaris*, nine by Mr. Richards—*Birkenhead (Welsh)* eight by Mr. Davies—*New Caersalem*, eighteen—*Porthyalleyn*, seventeen by Mr. James—*Nefyn*, nine by Mr. James—*Llanjacketh*, ten—*Llanddonaest*, eight by Mr. Jones—*Meidrym, Salem*, four.

W. N. C. has also sent us this list from South Wales, copied from the *Seren Gomer* for April. These are chiefly during the present year:—*Nwydd, Caersalem*, twenty-five by Mr. Jones—*Aberaman*, fourteen by Mr. Nicholas—*Troedyrhie*, seven by Mr. Jenkins—*Llantrisant*, three by Mr. Phillips—*Penpryog*, four by Mr. Phillips—*Rhydfelen*, four by Mr. Roberts

—*Llanilltyd*, sixteen by Mr. Roberts—*Ramni*, twenty-five by Mr. Lewis—*Merthyr*, *Bethel*, four by Mr. Jones—*Treforest*, ten by Mr. Lloyd—*Argoed*, three by Mr. Griffiths—*Aberdare*, fourteen by Mr. Price—*Nebo*, seven by Mr. Jones—

Nantyglo, seven by Mr. Williams—*Dowlais*, three by Mr. Evans—*Brynamawr*, fifteen by Mr. Roberts—*Neath*, seven by Mr. James—*Llancai-fan*, eleven by Mr. Lewis.

Baptism Facts and Anecdotes.

THE FIRST HINDU BAPTISM.

THE scene of the baptism was on steps leading down to the river, before the mission premises. The (Danish) Governor, the Europeans, and a vast crowd of natives assembled. Carey walked forward with two candidates,—his own son and the Hindu, Krishnu, on either hand. The other converts had quailed at the last hour. As he advanced from the mission house, poor Thomas was raving wild in a room on one side of the path, and his own wife hopelessly wailing on the other; as if the spirit of darkness had permission to rage at the first triumph of christianity among the natives of Bengal. Down to the water went the baptist preacher and his two disciples, the one the son of his own heart, the other the first-fruits of a great nation. He solemnly addressed the crowd. Silence and deep feeling prevailed. Brave old Governor Bie shed manly tears. The water went over the Hindu, and the name of the Father, the Son, and the Holy Ghost, sounded across an arm of the

Ganges. That evening the Lord's Supper was first celebrated in the language of Bengal. The cup of the missionaries was full of joy and hope. Krishnu was but one, but a continent was coming behind him.

About six weeks after the first baptism came another great and holy event. The blessed New Testament was placed complete in the hands of its happy translator. The first copy was solemnly laid on the communion-table; and the whole mission group, with the native converts, gathered around to offer up fervent thanksgiving. Men talk of making history; but of all the history-makers in the annals of a nation, none is equal with him who gives it the word of God in the mother-tongue. From that hour the names of Carey and Serampore were touched with that true immortality which lies in the principle, "the word of the Lord endureth for ever." As in many other languages, the New Testament was the first prose work printed in Bengali, except a code of laws.—*London Review*.

BURIED IN BAPTISM.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

AROUND thy grave, LORD JESUS, thine open grave we stand,
With hearts all full of gladness, to keep thy blest command:
So Thee in faith we follow, and trace thy path of love,
Through the strange solemn waters, up to Thy throne above.

LORD JESUS, we remember the coldness of thy tomb—
The silence and the darkness—the corpse within the gloom:
After thy cross and passion, the deep sleep came at last;
O'er the ETERNAL RADIANCE the mortal shadow pass'd.

BUT now Thou art arisen! thy travail all is o'er:
Once Thou for sin hast suffer'd, and Thou shalt die no more!
Crown'd with immortal honour, because of that dark bed,
Give us to share thy triumph, Thou FIRST-BORN from the dead,
Into thy death baptized, Oh let us with Thee die!
And clothe us with thy risen life, and wholly sanctify:
So freed from the old nature, and ransom'd by thy blood,
May we pass on to GLORY, alive with THEE to GOD.

Sabbath Schools and Education.

THE NOBLE AND ENDURING WORK OF THE CHRISTIAN TEACHER.

EVERY act of love that one can do for another is recognised in the Scriptures as a good thing. Every kindly ministrations—all doing to others what we would have had done to ourselves under like circumstances. This of teaching children is a four-fold act of love, for it is done to the child, to the parents of the child, to the community in which it dwells, and to the Lord Jesus Christ. The act of taking a child, and under the blessing of God reaching its heart, and impressing upon it new thoughts; sowing into its soul the germs of holy love and godly fear; training and moulding it for the way of life in which it has to go—heavenward to peace and happiness and God—is a noble work. It seems to me to be the noblest thing we can do now-a-days. In olden time men went forth into God's creation, the dead world of matter, and there they found their workshop, and made the mountains their models, and cast up the grand old pyramids; made the forests their models, and created vast and gorgeous cathedrals, through which they caused to breathe sweeter music than the summer wind among the trees; made human forms their models, and formed the most perfectly beautiful statuary; the flowers and fruits their models, and worked stubborn material into most delicate and lovely tracery; and so they made their mark

and passed away. Their works, fragments of them at any rate, have come down to us, to excite our admiration. But in this age we have found out a more excellent way. We work not upon material but mind. We strive, with God's help, to raise men, beginning with the children. We recognise our means, they are vast—God's storehouse of holy thought; we measure ourselves against the work, and find God's strength is promised to help our weakness. We look upon the ignorance that surrounds us as a dark valley of death, yea, a valley of dry bones like that Ezekiel saw, and to us there comes a voice of promise that these dry bones shall live. We prophesy as he did, and lo! the Spirit gives us to see christian life rising from the darkness—children, whose hearts and lips are filled with hosannahs; whose lives, longer or shorter, will prove agencies for good upon others; and as we rejoice in what the Lord has done by instrumentality so feeble, we compare our work with what was done in the former days, and feel that when the ages shall all have run out as sand-grains from Time's great hour-glass; when no fragment of to-day shall be found wearing its present shape, this work of ours upon the soul shall abide, and for ever around the throne of God shall be seen the perfected results of christian labour in sabbath schools.

Religious Tracts.

OUR DONATIONS OF TRACTS.

WE continue to receive applications from various parts of the country, and in order to show that many are yet anxious to obtain our tracts on baptism and other subjects, we again make a few extracts from the letters of the applicants.

DEVON.—I shall feel thankful for a few tracts on baptism. We are a small and poor church, and often meet with much opposition from those who object to believers baptism. We have the means of putting them into circulation, and we hope they would do good.

KENT.—I am a working mechanic, and cannot afford to buy tracts. Please send me a few to distribute; for religion, that is, vital godliness, is in a deplorable state here.

ESSEX.—I observe that you are making donations of tracts on baptism. If you could spare us a few at this time, I believe they would be very useful here.

GLOUCESTERSHIRE.—Not having made an application for tracts before, I shall now be much obliged if you can favour me with a parcel of such as you are accustomed to send out.

LANCASHIRE.—If you will have the kindness to send us a few tracts or handbills you will very much oblige us, for we have much opposition from the "high church" party here.

CHESHIRE.—We are to have a baptism on the first Lord's-day of next month. Can you let us have some tracts on the subject, as we have around us many who oppose our views on this subject.

We might go on making further extracts from other applications, but as they are of a similar character, these may suf-

fice. But we have yet to complain of the trouble some of our applicants give us in not attending to our directions, which we have so frequently mentioned that we are almost tired of repeating them. We would readily meet the wishes of all who apply to us, but our directions must be observed, and they are very easy of comprehension. All we require is—the name and residence, in full, of the applicant, with six penny stamps for the payment of the book postage of the parcel.

Intelligence.

BAPTIST.

FOREIGN.

GERMANY.—Mr. Oncken says:—"From our statistics you will rejoice to see our progress during the past year. Our clear increase of members is fully 15 per cent.; our churches having been enriched by 1,058 precious souls; whilst, we trust, many more prodigals have been converted and reclaimed from their wanderings who have not joined the visible communion of our churches. An equal happy result of our missionary labour is the large increase of our preaching stations. In 1838 we numbered 649; at the close of 1859, 756. We have, therefore, 107 stations more than in the preceding year. The amount of truth scattered at this large number of stations, and its effects on the thousands of hearers assembled there every Lord's day, and the truth spread from these points in every direction, and the influence thus brought to bear on others again, is a thought calculated to call forth warmest gratitude to our adorable Lord for opening so wide and effectual a door before us, in a land and under circumstances where we have had to fight sword in hand for every inch of ground we occupy. Our new missionaries (eighteen in number, who were sent out last autumn), have cheered us with the most stirring intelligence from their field of labour. All are fully employed in the Master's service, and meet with much encouragement, though not without a considerable amount of opposition."

A COLONY OF SWEDS settled in Illinois, U. S., in 1844. Under the teachings of a man named Johnson they lived as communists. Lately Mr. Nilsson, the Swedish baptist missionary has visited them, and through his labours a spirit of serious inquiry has sprung up, and some, having avowed their conversion to Christ, have been baptized.

DOMESTIC.

THE METROPOLITAN TABERNACLE.—On Monday evening, April 2, another meeting was held at New Park Street chapel to promote this object; when Mr. Spurgeon congratulated the meeting on the success which had hitherto attended them in this great work. Since they met at the end of last year, he was happy to say that they had increased very much as a congregation, and they could now number about 1500 church-members, while there was a constant and regular stream of inquirers every night of their meetings, anxious to join them; and he had no doubt that, soon after they had the New Tabernacle opened and in full operation, they would have over 3000 church-members. When that building was finished, it would comfortably seat 5000 persons, while Exeter Hall could contain at most 3000. As compared with the Surrey Music Hall, the area of the ground floor was one-third more than the area of the ground floor of that building, and while they had a gallery less than the Surrey Hall, still their galleries were much deeper, and, upon the whole, would contain as many people. Then, a great improvement had been made in the mode of access to the galleries, there being a staircase to each of them, so that no crush or inconvenience would be felt in the ingress or egress. It took about twenty minutes for the people to get out of the Surrey Hall, but this building, though crammed, could be cleared in some five minutes. Under the chapel there was a school-room, capable of containing 1500 sabbath-school children. There were also several class-rooms, and a vestry as large as the chapel they were now in, where they could hold their church meetings. The building was therefore a large one, and as it was built with large intentions, those intentions would be fully carried out. Mr. Cook, the secretary, then read a state-

ment of the building fund up to the present time, from which it appeared that there had been received £18,004 18s. 2d., the donations amounting to £9959 9s. 6d.; the collections, after sermons preached in different churches by Mr. Spurgeon, to £3059 19s. 4d.; the Surrey Hall fund to £3294 8s. 4d., and the Exeter Hall fund to £881 7s. 8d. The expenditure had been £10,904 18s. 2d., the land for the site being £5100 of that sum, so that there was still in hand £8000; but as the contract for the building was £20,000, £4000 of which had only yet been paid, they had still to make up a sum of £12,000 to complete the erection, £2000 of that having been promised on condition of the congregation making up certain sums. The meeting was then addressed by the Rev. C. Stovel and others, and subscriptions were handed in, in the course of it, to considerably over £500.

BACOLUS, Suffolk.—The baptist chapel at this town was erected in 1805. Sir Morton Peto having offered an eligible piece of ground fronting the new road to the railway station, Mr. G. Wright, the pastor, laid the foundations of a new building before many spectators, on Friday, April 6. Mr. Thwaites, president of the Metropolitan Board of Works, also addressed the assembly. Three martyrs having suffered in an adjoining meadow, the name of the new chapel, Mr. Wright said, would be "The Martyrs Memorial," which would be inscribed in large characters in the tympanum of the pediment; and in the centre in front the following inscription:—"Near this spot, Thomas Spicer, John Denny, and Edmund Poole were burned for the faith of Jesus, on the 21st of May, 1556. 'When they roas from prayer, they all went joyfully to the stake, and being bound thereto, and the fire burning around them, they praised God in such an audible voice, that it was wonderful to all those which stood by and heard them.' Foxe's Acts and Monuments." And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were should be fulfilled." Rev. vi. 11."

DOWLAIS, Glamorganshire.—The place of worship occupied by the English baptists in this populous town, being in a very bad state, Mr. J. Williams, the pastor, and his friends, are anxious to effect several necessary improvements. There are sixty-two members, who have already a debt on their shoulders of £250, so they are asking of their neighbours "anything you please," or something that "will not be missed." Dr. Thomas of Pontypool College, and Rev. T. Davies of Haverfordwest College, recommend the case.

WE BAPTISTS! WHAT ARE WE?—Why if the *Record*—the veracious organ of the Evangelical Church party—is to be our witness, we are a queer people. At one time we are all against Church Rates, and anon in favour of them. In proof of which the *Record* publishes this letter:—"Sir,—I have just received my last signatures to our parochial petition against the abolition of church-rates, and as part of my canvass has very much pleased and surprised me, I venture to tell you of it. It so happens that one hamlet in the parish has at least two-thirds of the inhabitants baptists, and not one of them has refused me his signature. Several, on the first mention of my object, refused; but, when I explained the exact position of the church rate question, the signature was given cheerfully. I had such remarks as these: 'I should be sorry to see the influence of the Church weakened;' 'I do not wish for the separation of the Church from the State;' 'I think we have no right to meddle with the way in which Churchmen support their Church;' 'We agree on all essential matters, and I should be really sorry to feel that I have cut myself altogether away from all claim on the services of the Church;' &c. Now, I am convinced that all these parties have given me their signatures heartily, and I believe that with a little kind and firm explanation, hardly any religious baptists even would be found to support the principles of the 'Liberation Society.' Your obedient servant, A MIDLAND CURATE, March 29, 1860." You laugh! and well you may. Is not the letter a hoax? Who is this Curate, and where does he live? He won't tell us!

DIMS, Norfolk.—The handsome new chapel, to seat 650, with school and class rooms, was opened with sermons by Messrs. C. Ewen and C. H. Spurgeon, March 20th. In the afternoon Mr. S. preached in a large tent, and in the evening he preached twice, once in the Independent chapel and then in the Baptist, where another congregation was waiting. The cost was £2000, but £600 was required, which, said Mr. S., is the number of the beast, and so the sooner the mark is removed the better. About £160 was collected. This church, during the past seventy years, has sent out seventeen ministers, and nine new churches have branched from it.

BLACKPOOL, Lancashire.—The baptists are about to erect a handsome chapel at this popular watering place, the foundation stone of which was laid on April 9. It is to seat 650; but the style of the edifice is not Gothic.

PANMORRE.—On what is called "Good Friday," April 6th, a neat new baptist chapel was opened here. The collections amounted to £40.

BRISTOL. Counterslip Chapel Jubilee.—On March 22, above 1000 persons took tea together in the chapel, in celebration of this event. After tea, Mr. Winter, the pastor, presided, and read an interesting paper, from which we gather that during this period 1373 believers have been baptized; of these an unusual number have been called out to the ministry; twelve are now labouring at home, one in Calcutta, two in America, and two in Australia. — After thirty-seven years faithful service and watchful oversight of the church at this place of worship, Mr. Winter has felt it necessary to resign his pastorate, to the great regret of an affectionate people.

BUNWELL, Cambs.—For several months past Mr. Hynard has rendered us valuable ministerial aid, and we are now erecting a gallery, towards the expense of which Mr. H. has devoted that which should have been his remuneration for supplying us. In token of gratitude for his disinterested services, Mr. H. has been presented with the complete works of Jonathan Edwards, in 8 vols.

A. J. W.

CANTON, near Cardiff. Hope Chapel.—Mr. Josephus Bailey, late of Breille Lane, near Stourbridge, enters upon his ministerial labours at this place under the most pleasing and encouraging prospects. The chapel was only built two years ago, and though commodious, is not now large enough, and an extension of it is contemplated.

HOLBROOK.—At a social tea-meeting on Monday evening, March 12th, our esteemed pastor, Mr. Cotton, was presented with a purse of eleven guineas, and a handsomely framed engraving of Christ teaching humility, as expressions of gratitude for his unwearied efforts for the reduction of the debt on the chapel.

T. D. R.

RICKMANSWORTH, Herts.—Within the last four months the friends here have paid off a heavy debt of fifteen years' standing. They now desire to erect school-rooms, which are greatly needed. Mr. T. D. Jones is the pastor, but as the members are "few and poor," they are requesting donations of twelve stamps by post.

WATERBACH, Cambs.—Mr. John Watts, for twenty-six years superintendent of the baptist sabbath school, being at length compelled by the infirmities of age to retire, was presented by the teachers with a handsome copy of the Holy Scriptures, on Lord's-day, March 25th.

G. S. W.

THE BUNYAN MONUMENT.—It has been proposed to build a new chapel to the memory of Bunyan, instead of erecting a statue. Good. This would be like making honest John talk again; but the statue would be dumb.

GREAT YARMOUTH.—We quote the paragraph which follows from a letter by "A Baptist" in the *Freeman*.—"Great Yarmouth is situated within a few miles of the seat of the treasurer of our Foreign Missionary Society, has nearly 40,000 inhabitants, is rapidly increasing, and thousands of persons visit it during the summer months. The Wesleyans, Primitive Methodists, and Independents are numerous and prosperous, but our body is without a single chapel worthy of it or the town. Scores of baptists are found amongst other denominations, many of whom would gladly aid in the establishment of a church, could they see their way clear to begin it, but who refuse to have anything to do with the cold-hearted and shiftless ones at present existing in the place."

LEAWICK, Turret Green.—The friends meeting here having been burdened with a debt of £500 on the chapel ever since its erection, are at length making a vigorous effort to remove it entirely this year. A friend has offered £100 if this is done, and about £300 more have been promised. They will do it easily.

OLNEY.—Mr. Hall, on leaving his ministerial charge over the baptist church here, was invited to a tea-meeting of 200 friends, and presented with a silver inkstand, a gold pen, a writing desk, and "Robinson's Researches in Palestine," 3 vols., as testimonials of esteem and affection.

LOWESTOFT.—Mr. J. E. Dovey, baptist minister, has recently been presented by his friends with a purse of fifty-one sovereigns, as a token of respectful regard after fifteen years ministerial service in that town.

KARNY, Yorkshire.—Interesting services were held here, April 6th, when the foundation stone of a baptist chapel was laid by T. Aked, Esq., of Shipley Grange.

GOSSPORT.—At length a place has been fitted up by the baptists for public worship in this populous town. Mr. Tollerfield, late of Burnham, is making this long-needed attempt. We hope he will succeed.

CARDIFF, Bute Docks.—A Welsh baptist church was formed at this place, on Wednesday, April 1, under promising auspices of future usefulness.

PLYMOUTH, Cornwall.—The foundation stone of a new meeting house in an eligible position was laid here April 5th.

REMOVALS.—Mr. Michael Shore of Earl Shilton, to Husbands Bosworth, Leicestershire.—Mr. A. C. Gray, late Independent minister at Bathgate, Linlithgowshire, Scotland, to Newport, Isle of Wight.—Mr. G. Davies of Wednesbury, to Moor Lane, Bolton.—Mr. J. B. Lockwood of Birchcliffe, Yorkshire, to Tarporley.—Mr. T. John of Haverfordwest College, to Llangandeyrn, Carmarthenshire.—Mr. F. Edwards, B.A., of Harlow, to South Parade chapel, Leeds.



KING AQUA'S TOWNS, WEST AFRICA.

MISSIONARY.

INDIA.

THE Calcutta Oriental Baptist for February, in a postscript to its intelligence says:—

"We are thankful to record the safe return to Bengal of the Rev. T. and Mrs. Morgan of Howrah, in restored health. May a gracious Providence enable our brother long to labour in the gospel in the field to which he has devoted so many years—and may great success attend him.

Whilst one Missionary brother has thus returned to his station after nearly three years absence, we regret to state that in the coming month we are about to lose, for a time at least, two others. The Rev. J. Wenger of Calcutta, and the Rev. F. Supper of Dacca, with their families, have taken their passage to England in the ship *Agamemnon*, which will sail about the middle of February. We pray that they may have a safe and prosperous voyage, and may realize from their anticipated return to Europe all the advantages they desire, and that if they are permitted to return to us, they may come again in the fullness of the blessing of the Gospel of Christ, and long labour here for the extension of the Redeemer's kingdom."

With regard to Dacca, the station lately occupied by Mr. Supper, we give below some extracts from the last Report—1859. Mr. S. was formerly a pindobaptist missionary from Germany, and married Miss Jemima Collins of the Orissa Mission, who went out some years ago from Wolvey, in Warwickshire.

"Mr. Supper, owing to the protracted illness of his wife, has found it necessary to accompany her to her native land. We hope he will be able to return to this country after the absence of a year, and resume his important itinerating labours in Eastern Bengal.

Our native Christian community has increased by the settlement among them of three families of native Christians who were till recently connected with the Church Missionary interest in this place. They begged to be permitted to come over to us, after their Mission was broken up. A Hindu convert of the *Kayast* caste who was with us for some months seeking religious instruction, has since removed to the neighbourhood of Serampore, where he has been baptized. He is at present in the employ of the Railway Company. We hope his character and example will be such as powerfully to recommend the Gospel to the shrewd but hardened class to which he belonged.

The church in Dacca has passed through the year prosperously. The number of mem-

bers at the close of 1859, was forty-two. Since then seven have been added by baptism, and two have been excluded for improper conduct. The total number of members therefore at the close of the year 1860, was forty-seven, and of communicants, fifty one. The number of candidates for baptism is five. There have been four services on the Lord's-day, two in English and two in Bengali, the afternoon Bengali services being conducted by a native Preacher. Besides these, we have had two week-day services, one in Bengali and the other in English.

As regards the preaching of the Gospel to the Hindu and Muhammadan populations of Dacca and the adjacent villages and markets, we have nothing new to record. We have had the same discouragements to contend against, and the same hindrances to encounter that have characterized the labours of previous years. But we may also add, that we have had the same "faithful word" which cannot be broken, to support our confidence in the ultimate triumph of the Redeemer's truth, whilst the signs of the present time, if we have rightly interpreted them, are such, that we feel we cannot be very far from the period when heathen darkness must vanish before the light of the Sun of Righteousness. Our work has been steadily and systematically prosecuted throughout the past year, and numerous copies of religious tracts and portions of Scripture, judiciously distributed, have found their way over many miles of surrounding country. The bazars and lanes of the city, and the markets for miles around have had the gospel diligently preached in them; but beyond this we can say little: results we have none to chronicle. The people show no lack of interest with respect to the word preached; friendly discussions, and quiet conversations have been numerous; and from facts which such intercourse tends to disclose, we have proof that the heaven of divine truth has penetrated deeper and wider than a superficial observer would suppose. Occasional glimpses such as these into the inner life of some of the people help to cherish the conviction, that though visible success has been very small, yet our labours are accomplishing hidden results whose blessed influence, if not disclosed in this life, will be revealed at the last day.

It has been determined to build a bungalow-chapel for the use of our native Christians in Dacca. With this view a subscription has been raised among the members of the church and a site has been secured."

[The last mail from India brings the painful news that half of the houses in Dacca have been destroyed by fire, leaving 6000 families in a sad state of destitution.]

BURMAN.—*Mission Press at Maulmain.*—The works published for the year ending September, 1859, are numerous. Among these are 118 copies of the first edition of the Burmese Bible, quarto size; in the same language, 73 copies of vol. 3 of the Old Testament, octavo, 2284 copies of the *History of Joseph*, 380 copies of the *History of Adam, Daniel, &c.*, and 890 copies of *Parables and Miracles*. In the Sgau Karen language have been published 240 copies of the Old Testament, 448 copies of the New, and 293 copies of the Psalms; in the Talieng language, 12 copies of the New Testament; in the Bghai Karen 1620 copies of the *Sermon on the Mount*, 3100 copies of the *Epistles of James and John*, and 568 copies of *Matthew and Hymns*. Besides these, there have been published in various languages a great variety of books and tracts, including the *Pilgrim's Progress* and *Blessings on Prayer*, amounting in all to 58,164 volumes, and 1,843,798 pages. Also, 57,762 volumes of school and miscellaneous books; making a total of 41,450 books and tracts printed, or 1,731,200 pages, and 99,659 volumes issued.

RELIGIOUS.

TURKEY.—We hope and expect the commencement of a powerful work of God among the Turks, that will open the door of truth to the followers of the false prophet, and succeed in turning them towards the only Saviour of lost men. More than nine thousand Bibles have been sold to the Turks of Constantinople during the last four years. It is now sold publicly in the streets, and in the mosques, side by side with the Koran; and one of the marked features of the present movement is the number of Turks who are reading the Bible. The exact number cannot, of course, be definitely known, but the Turks themselves say that it is not less than ten thousand in this city alone, who are diligently and earnestly studying the Scriptures, and there are great numbers in other parts of the empire who are enlightening themselves from the same source. A missionary at Constantinople has received a letter from Bishop Gobat of Jerusalem, in which the Bishop states that eighty soldiers and seven officers of the Turkish army stationed in that city were accustomed to meet regularly with one of his colporteurs for the purpose of reading the Bible. The same pleasing intelligence reaches us from many parts of the Sultan's dominions.

UNITED STATES.—At the last annual concert for prayer for Colleges, a much larger number of young men were reported as ready to devote themselves to the service of the Redeemer.

THE NEW BISHOP OF COLUMBIA, on going out, had nearly gone forward in a vessel that was lost. He says:—"It was God's mercy alone that ordered my course in another ship. It was the supplication of many dear friends in my behalf that was heard and answered. I cannot give any particular reason that moved me not to take a through ticket, as others did—as poor Frank Bloomfield did (the bishop's son)—or not to wait a week at Francisco, which I wished to see more of; it was not any superior wisdom of mine, but the mercy of my Heavenly Father watching over me and bringing me safe to this land. May I spend and be spent the more in the service of Christ Jesus my Lord!"

THE SOCIAL EVIL.—The midnight meetings are continued with success. Prayers are requested, (1) That the poor women whose benefit is sought may be inclined to attend the meetings; (2) That the presence of God may be manifested at the meetings, and his blessing accompany them; (3) That those who have been rescued since the commencement of the movement (nearly 100), and also all others in the various Homes and Penitentiaries, may be converted.

PRINCE ALFRED.—It is reported that when the Prince was at Athens he was invited by the Queen of Greece to see the lately revived Olympic Games on a Sunday, when the Prince refused, and they were postponed to Tuesday. This was excellent if authentic.

ST. GEORGE'S IN THE EAST.—The disturbances of this Pnseyite church have been renewed with increased violence. These doings are disgraceful. They are an offence to our national character. We unto him by whom the offence came.

GENERAL.

THE KING OF SARDINIA, on accepting the sovereignty of his new dominions, said:—"Firm, like my ancestors, in the Catholic religion, and in the respect due to the supreme chief of that religion, I shall, if the ecclesiastical authority make use of spiritual arms for temporal interests, in safe conscience and in the traditions of my ancestors find strength to maintain entire the civil liberty and authority for which I am only indebted to God and to my people."

REFUGE FOR THE NEGROES.—M. Dubois, one of the ministers of Hayti, has issued an appeal to the free negroes of the United States to settle under the protection of the Haytian Republic. A grant out of the public treasury will be made to those who have not the means to pay for their passage. On arriving, the emigrants will find free lodgings, where food will be provided for them for the first several days.

INCREASE OF THE POPULATION.—From the collected weekly tables published by authority of the Registrar-General it appears that the natural increase of the population of London—i. e., the excess of births over deaths—was last year 30,939. The number of immigrants from the country is estimated at 23,000. If this calculation is well founded the gross increase was 54,000, or more than 1000 weekly.

ANOTHER COMET.—It is now stated that the great comet of 1556 may be expected about the end of August next. This is one of the most brilliant comets known; on its last appearance its tail extended over above 100 degrees of arc—so that when the nucleus was in the zenith the extremity of the tail had not yet arisen. This is not only a great comet, but also one of extreme brilliancy.

THE CRIMINAL POPULATION OF LONDON.—According to Dr. Forbes Winslow, there are in London 16,000 children trained to crime; 5,000 receivers of stolen goods; 15,000 gamblers; 25,000 beggars; 30,000 drunkards; 180,000 habitual gin-drinkers; 150,000 persons subsisting on profligacy, and 50,000 thieves.

THE PEERS OF ENGLAND.—In the reign of Elizabeth the House of Lords consisted of one marquis, nineteen earls, ten viscounts, and thirty barons. Its numbers under Charles II. were 170, William and Mary 192, Anne 209, George II. 229, George III. 386, George IV. 421.

RAILWAYS.—The whole length of railways open in England and Wales, on Dec. 31, 1859, was 7,309 miles; in Scotland, 1,365; and in Ireland, 1,427; total, 10,001 miles. During the half year ending Dec. 31, 117 persons were killed, and 266 injured, many through carelessness.

AN AWKWARD FIX.—Above twenty persons went on board one of the mail steamers at Queenstown, to bid farewell to their friends, when lo! before they could leave the vessel, the steam power was put in movement, and they are now on their way to New York.

THE SIAMEN TWINS are still living in Surrey Co., North Carolina, United States. At a late revival the wife of Chang was baptized. Chang and Eng seemed to be much concerned for themselves, and requested an interest in the prayers of the minister.

A PARLIAMENTARY RETURN gives the estimate net quantity and value of gold exported from Australia since May, 1851, to Dec. 31, 1858, at 19,602,640 ounces, of the value of £74,400,094, 18s.

PUNISHMENT OF DEATH.—The New York House of Legislation, by a large majority, has abolished the penalty of death in all cases.

THE BLIND.—It is computed that there are no less than 30,000 blind persons in Great Britain.

REVIEW OF THE PAST MONTH.

Wednesday, April 25th.

AT HOME.—The movements of the Queen, the Prince Consort, and the Royal Family, have attracted little attention for the past few weeks. The Prince of Wales has returned from the Continent, and is now preparing for his visit to British America. We observe that the Yankees wish their President to invite him to visit the principal cities of the States, such as Boston, New York, Philadelphia, and Washington. — Parliament, both Lords and Commons, seem to be making slow progress with the new Reform Bill. In the Lords, Earl Grey, under the auspices of whose honoured father the Great Reform measure was passed, is doing the work of the Tories, by moving that the bill be referred to a committee, with an evident desire to burke it. What strange inconsistencies we live to see in public men! Lord Howick, now Lord Grey, was once a zealous reformer. But he is now out of office. Does this explain his conduct? — To-day Lord Elgin sets out on his new mission to China. (We would fain hope that it will be of a pacific character; but we fear that the French and English squadrons, now on their way thither, will not return without blowing away some of their "terrestrial" powder and shot at the imbecile "celestials" of China.)

ABROAD.—We have little to notice this month from distant parts of the earth. Our remarks will therefore be confined to Europe. The agents of the French Emperor have worked their "universal suffrage" system so adroitly in Savoy and Nice, that an overwhelming majority has been secured for annexation to France. So that farce has ended. The King of Sardinia is now visiting the chief cities of his new dominions; but Napoleon does not wish him to assume the title of King of Italy. The pope has published his bull against all in general, but no one in particular, who have aided in depriving him of a portion of his territories; and so the bull bellows but no one regards it. That rogue Punch pictures the Emperor and the King blowing the smoke of their cigars at its figure.—There has been a rising of the people in the Island of Sicily against the tyranny of the young King of Naples, who has sent over forces to suppress it, and his hired assassins are doing their work to his satisfaction. — The Austrian Emperor, to pacify the Hungarians, has recalled his "beloved cousin," one of the royal princes, and sent a new governor to carry out what he pretends, if they behave themselves, will restore to them their former constitution. — We are gratified that the war between Spain and Morocco is concluded.